



# An Historical Address

DELIVERED IN

S. JOHN'S CHURCH,  
DUBUQUE, IOWA,

— ON OCCASION OF THE —

SEMI-CENTENNIAL CELEBRATION

— OF THE —

ORGANIZATION OF THE PARISH,

— BY —

WILLIAM STEVENS PERRY,  
*Bishop of Iowa.*



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### PREFATORY NOTICE.

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So much controversy has been aroused by the delivery of this discourse, and so wide and general have been the criticisms which it has elicited, that its publication becomes a duty. Those who are at all familiar with the author and his published utterances for the last seven or eight years will recognize in this address the latest statement of the writer's contention that, despite the infidel Tom Paine's assertion to the contrary, America is, in all that tends to its greatness and glory, historically as well as by descent and race affinity, the child of England rather than of Europe. To this we may add that in all of the various elements that go towards nation-making, in our language, our features, our ideas of life, liberty, and law, in our civil and ecclesiastical freedom, in our tolerance, in our intellectual strength, in our manners, customs, and faith, we owe nothing to the Latin peoples or the Roman Church of the fifteenth and sixteenth centuries, "nothing to Columbus, nothing to Spain, nothing to Rome."

## An Historical Address.

The source and springs of the history of this Parish, the semi-centennial of which we celebrate to-day; the beginnings of this fair city, rising in its stately beauty from the Mississippi's banks; the origin of this great commonwealth of Iowa stretching from the Minnesota to the Missouri borders, and hedged in by the twin great waterways—the Father of Rivers and the even greater Missouri,—on either side; the genesis of the history of the Middle West itself, together with the territory on either side of the Rocky Mountains and reaching to the Pacific slope; all date back beyond the coming of the French priests, Marquette and Joliet, explorers as well as Missioners, in Anno Domini, 1673. The history of the western portion of the territory now occupied by the United States begins back of the strange wanderings and hairbreadth escapes, the pitiful discomforts and the marvelous endurance of the English sailors and traders who first set foot on the soil of Iowa and the Middle West. These hapless wanderers, abandoned by shipwreck, seizure or other stern necessity on the Pacific coast, towards the close of the sixteenth century, threaded the interminable forests, forded the mighty rivers, crossed the broad prairies, climbed the mountain ranges between the Pacific and

the Atlantic when fleeing for their lives from the Spanish familiars of the "Holy Office" and the *auto de fe*. This bloody tribunal in those days of old was no phantasy. It was a dreadful reality found and feared in all the Spanish-American settlements.\* The chronicles of our early discovery and colonization are full of tragic stories of the witnessing on the rack and in the flames of a good confession for the reformed faith and England's true Catholicity by many an English sailor or trader who had fallen into the toils of this dreaded court whose judgments were never tempered with mercy. The crazed, incoherent travel-tales of the few who, after traversing a continent and only after years of toil, reached home, an English home again, are found in Hakluyt and Purchas, and attest the fact I have referred to, that scores and even hundreds of Englishmen first penetrated the wilds and forded the rivers of the interior of this country. Spurred to undertake a journey of unparalleled extent and beset with unknown dangers, these fugitives from the pitiless priests and fanatical populace of the settlements of Philip of Spain's colonists on the South-

\* Hakluyt asserts that for fear of the "Spanish bloody Inquisition" the English traders were obliged to throw "Bibles and Prayer-books overboard into the sea before arrival at their ports, as these many years we have done and yet do." (Edinburgh edition, ii, 224.) *Vide* also Kingsley's "Westward Ho!" for notices of the Inquisition as established in the Spanish-American settlements.

ern California coasts, it was the eyes of these poor wretches who first beheld the natural glories of the middle portions of the continent, and it was they whose feet first trod the trackless way across the continent. Ere they finally reached the goal of freedom, scores, hundreds, perished in the attempt, but the names of David Ingram, and Job Hortop and his companions, simple sailor folk, live yet in history, and they — Englishmen and English Churchmen, first saw the marvels of the Middle West \*

The history of Iowa; the history of each reach of territory drained by the Mississippi and Missouri and the tributaries of

\* David Ingram's narrative was printed by Hakluyt in 1589. He "suffered much and saw many things, no doubt, with a diseased brain. He listened also to the stories of others, repeating them with additions in sailor fashion; and, besides, may have been moved by vanity. . . . The larger portion of the statements in his narrative appears to be true." Winsor's *Narrative and Critical History of America*, III, 185. P. C. J. Plowden privately printed in his *Documents Connected with the History of South Carolina*, London, 1856, "The Land Travels of Davyd Ingram and Others, in the Year 1568-69, From the Rio de Mines in the Gulph of Mexico to Cape Breton in Acadia." MS. copies are in the British Museum, the Bodleian, and in the Sparks' Collections. Mr. Sparks' copy in its title speaks of his "Travellings by Land . . . Through a Great Parte of America." In 1591 Job Hortop's "Rare Travles of an Englishman" was published in London. There is a copy in the British Museum. Hortop was one of Ingram's companions, and after being captured and confined in Mexico reached England after very many ("twenty-two") years' absence. Winsor's *Narrative and Critical History*, III, 186, 205.



these great water courses of the Middle West, as well as of the country beyond, extending to "the great sea westward;" the history of the country itself begins, when in the year of grace, 1497, the English crown and the English Christianity acquired its rights to the North American continent. These rights were secured by the landfall of John Cabot on St. John Baptist's day and the formal occupancy for England's crown and church of the North American continent.\*

The voyage across the Sea of Darkness by the Genoese adventurer, Columbus, under the patronage and at the cost of their Catholic Majesties, Ferdinand and Isabella, of Spain, had indeed its result in the sighting and occupancy in 1492 of San Salvador, an insignificant West Indian island, now in the possession of the English crown. But, although, at a later date, Hispaniola, now Cuba, was discovered and taken possession of, and later still, though subsequent to the discovery by Cabot of the Northern Continent, South America was seen and occupied by Columbus for Spain and the Church of Rome, agreeably to the papal bull of 1493, giving the western world to Spain, it must never be forgotten that the eyes of Columbus never rested upon, and his feet never trod upon the North American continent. It is thus that so far as the people of the United States

\* See Appendix I.

are concerned we are indebted for our discovery, our settlement, our origin, our language, our ideas of life, liberty, and Christianity solely to our British and Anglo-Saxon sires. From the Atlantic to the Pacific; from the impenetrable ice fields of the far North to the waters of the Gulf of Mexico at the south, we, the people of this great republic, already recognized as the "Greater Britain," we the largest and leading English-speaking people of the world,—owe nothing to Spain, nothing to Columbus, nothing to Rome." Our debt of filial gratitude is due for our nation-making, for our popular freedom, for our liberty of conscience, for our personal, individual independence, for our spiritual, ecclesiastical, political rights and privileges to our British sires who first discovered the North American mainland and claimed its vast extent for England's church and state against all the world beside, and who for centuries maintained their claim in hand-to-hand strife against the Latin peoples, French and Spanish, and the imperfect Christianity of Rome.

It was the year of grace, 1497, that John Cabot, who had again and again, during that decade of discovery, sailed from Bristol, England, westward on the quest of lands unknown, discovered the North American mainland. Landing at the shore first seen, the *prima vista* of this earliest discovery of the continent, Cabot planted a

cross, with the arms of England attached to its base, in token of the right of the English crown, the English people, and the English church fully to occupy and dominate this portion of the new world.\* Sailing southward and returning again to his quest, he, first of Europeans, coasted along the Atlantic seaboard which by virtue of his commission from King Henry VII., he took possession of as first seen by English eyes, as first trodden upon by English feet, as first claimed by Englishmen, and on which the cross of our redemption was first raised by English hands.† It was thus that first of the nations and peoples of the old world, the blazonry of the English arms told of a claim for England which was never to be gainsaid, never to be given up to others, till with our independence of the mother land, this became our country's undisputed heritage.

\*The religious aspect of the struggle for the possession of North America between the English Church and Crown, and Spain and Rome, is clearly brought out in the latest and perhaps the noblest contribution to American history this age has produced. The "Genesis of the United States," by Alexander Brown, D.C.L. (two volumes, illustrated, Boston, 1891), gives us, from sources hitherto overlooked and inaccessible, abundant evidences that the statesmen and churchmen and even the courtiers of England were fully alive to the importance of securing for England's Crown and Church the North American continent. The archives of the Spanish court, at Simancas, quoted in these noble volumes of Dr. Brown's, reveal the full understanding in Spain, and by the authorities of the Roman Church, of this purpose of the English Church and Court.

† See Appendix II.

The following century witnessed the discovery in 1579 by the great English Admiral, Sir Francis Drake, of the Northern California coast, and the sojourn there of Drake and his followers for weeks during the refitting of the "Golden Hind." It was in this ship that Drake circumnavigated the globe after his memorable successes in the capture and sack of the Spanish towns all along the Pacific coast. For six weeks the captain and crew of the Golden Hind bivouacked on the shore of Drake's Bay, off Point Reyes Head, and during all this time the English priest of the expedition, Francis Fletcher, held services day by day for sailors and savages alike. Taking possession, for Queen and country, of the vast extent of hitherto undiscovered territory, reaching from the scattered Spanish settlements in Southern California to the far northwest, where ice obstructed in early summer the further prosecution of the voyage, Drake called his discovery New Albion and noted the auriferous soil on which he planted the standard of his native land.

Later, the Spaniards followed in the track of him whom they called the Dragon Drake, but God kept back the stores of gold the soil of California or New Albion contained till, in after years, this very territory, first taken possession of for England, was once more in the keeping of the English-speaking people and the representatives of the English Christianity.

At the beginning of the seventeenth century the English race was ready to assert her claims to that portion of the new world which was hers, according to the law and comity of nations, by discovery and the right of occupancy. This claim was ever maintained, despite the papal bulls of partition and exclusion meting out the western world to Spain to hold as a fief of Rome,\* and forbidding any but loyal sons of Rome from settling, trading, or even visiting these vast possessions.† The search for

\* Pope Alexander VI. (Rodrigo Borgia), who promulgated these "Bulls" of partition and exclusion, as we learn from the *Encyclopædia Britannica*, is "memorable as the most characteristic incarnation of the secular spirit of the fifteenth century." Profligate alike in public and private life, destitute of morality, unblushingly licentious, "the simoniacal character of his election" to the papacy "is indisputable." His finances were recruited by the open sale of ecclesiastical offices and spiritual privileges of every kind. He elevated his second natural son, Caesar, to the Cardinalate at the age of eighteen, unblushing perjury being resorted to for the purpose of concealing his illegitimate birth. The enormity of Alexander's evil deeds is only exceeded by the effrontery with which they were performed. It was this "holy father" who sent Savonarola to the stake.

† We hear again of the Bull of Pope Alexander VI, in connection with our American territory. "The occupation of the Bay of Mobile (1700-1704) by the French, drew a protest from the Spaniards, who rested their claims to the country on the famous bull of Pope Alexander VI. The question was referred to the two crowns. Louis XIV, a staunch champion of the papacy when his duties as a Catholic did not clash with his interest as a king, refused submission to the bull, insisted that the Louisiana country was his, and declared that he would hold fast to it because he was bound, as a son of holy Church, to convert the Indians and keep out the English heretics" (Parkman's *Half-Century of Conflict*, i, 294, 295).

ores amidst the ice fields of the far north, now known as the Hudson Bay territory, with Frobisher as admiral of the fleet of colonists and marines, when the English priest, Maister Wollfall, administered the first Eucharist in these inhospitable climes, attests the formal prosecution of this claim.

The occupancy of Newfoundland by Sir Humphrey Gilbert and the establishment of state and church according to the laws of England in this northern land, had each and all proved abortive.\* It was not till the very beginning of the new century, and at the very time of the abortive gunpowder plot that united all England against Spain and Rome, that the crown and the people of the motherland awoke to the sense of the duty which was theirs in building bulwarks against Rome and Spain in the new world, of which Spain claimed each foot by papal gift, while Rome stood sponsor to this claim.

The attempts of Raleigh to colonize the North Carolina coast at Roanoke, in which repeated efforts, there were gained the first fruits unto God of the Church of England's missionary zeal in the baptism of Manteo, the Indian chieftain of the country, and a week later of the first white child born in Virginia, the governor's granddaughter, Virginia Dare, supply further proof of the purpose of the English Church and Crown

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\* The first real effort of the English people to colonize the new world.

to dominate the North American Continent.\*

The settlement of Virginia was a national and a churchly effort, and was one which appealed to peer and commoner alike. We, of this Middle West, may well remember that in the grants of American territory to the London companies from the English crown, there was given to these great organizations the territory of the North American mainland between the thirty-

\*The object of this settlement, in which the English Church and people combined in a scheme of colonization, is given by Gilbert himself. It was, in the quaint language of the day, "the carriage of God's Word into those very mighty and vast countries." With the planting of the cross and the raising of the standard of St. George on the soil of the New-found land, Gilbert established the Church of England at his investiture of suzerainship in the Western world; and among his first enactments made provision for "public worship," according to the forms and usages of the Book of Common Prayer. Thus Christianly, in faith and charity, and with prayer and sacraments, did our fathers enter upon the conquest of the continent for Christ and His Holy Church. The governor of Raleigh's earlier attempted settlement at Roanoke, had written to Walsingham, the Queen's Secretary of State, as to the purpose of this effort of "the Father of American colonization" to colonize the "Virgin's Land." It was, he asserts, not merely "the addition of such a kingdom as this" of the new world to the Queen's domains. The bringing of English Churchmen to America would effect, he claimed, "a relief and freedom from the servitude and thralldom" with which "Spain hath of long time most miserably oppressed the Church of Christ throughout Christendom." The governor was confident that Christ would not "suffer His enemies, the papists, to triumph over the overthrow of this most Christian action."\* He writes, on the day this letter to Wal-

\*These extracts from Lane's letter to Walsingham are found in "Archæologia Americana," iv, 8-18.

fourth and forty-fifth degrees of north latitude, reaching from the Atlantic to the Pacific and a hundred miles into the sea beyond. This royal donation was based on the claim of England to the North American mainland acquired by Cabot in 1492.

This claim to the northern portions of the mainland of this continent England never relinquished, never surrendered to the Latin peoples. The governor of Virginia, Argall, drove in 1613 the French settlers

singham was penned, some further "ill-fashioned lines" to Sir Philip Sydney, the Bayard of Elizabethan chivalry; the Sir Percival of England's Church, who had contemplated leading an English colony to the new world. Lane urged Sir Philip Sydney to undertake an expedition against San Domingo, with a view of diverting the attention of Spain - then contemplating the invasion of England - from these schemes of conquest in Europe to the preservation of her possessions in the West Indies. This letter indicates the implacable hatred of the Englishmen of that age to Spain and Rome, the nation's foes, in the argument used by Lane to win Sydney to his plans. He was conjured not "to refuse the good opportunity of such a service to the Church of Christ as the seizure of the mines of treasure in the possession of Spain would be."\* It was the golden wealth of Mexico and Peru, wrung by fiendish cruelties from the natives, and blood-red with murder and fouled with every form of insatiate lust, that was arming and equipping the Great Armada which was intended to settle the question of supremacy in the old world and the new alike, in the conquest of England by Spain, and its conversion to Rome through the arguments of fire and sword, the rack, the thumb-screw and the stake. These efforts of Gilbert and Raleigh for founding a Church and a commonwealth in the new world, with the view of rescuing the continent from Spain and Rome, failed not ultimately of success.

\* "Archæologia Americana," iv, 8-18.



of Port Royal, later known as Annapolis, in Nova Scotia, from their new homes as trespassers on English soil. As the English sought to extend the bounds and metes of their possessions to the northward along the exposed New England and New York frontiers; westward towards the lakes, the great rivers and the prairies stretching towards the Rocky Mountains and the Pacific shores beyond; southward towards Florida and the Gulf, their advance was ever onward. The struggle was long and for years the result seemed uncertain. It was for us, the people of the United States, that these nearly four centuries of conflict were stoutly contested. It was waged, this strife of years, between the Latin peoples and the faith of Rome, and the English race—the English Christianity. The sacking of a New England village; the incursion of the savage allies of France on a New York or Pennsylvania town; the aggressive movements of Virginian adventurers crossing the Alleghanies and attempting to control the navigation of the Ohio; the attempts of the inhabitants of the Carolinas to defend their outposts of civilization from the Yemassees; the baptism of blood experienced by the latest settled of the original thirteen colonies, Georgia, in attacks from the Spanish troops from St. Augustine and their Indian allies from about Mobile,—these were, in their swift and almost ceaseless recurrence, chapters in the history of

the strife for a continent. The Indians, North or South, taught by the Jesuit fathers from New France or the Spanish missionaries at the South, were, though baptised, as Parkman tells, each a savage still. The English heretics received no quarter at their hands. Torture was the lot of the prisoner who escaped death on the field of battle, and even death, accompanied by fiendish cruelties recalling the torments with which Columbus and his followers had exterminated the simple, guileless natives of the West Indies, of Mexico and Peru, was only reached through pains and agonies at which fiends would blush. The earlier mission priests who traversed the Middle West, explorers of rivers, forests, plains, and apostles of the Latin faith, were doubtless men of a high and holy enthusiasm, a lofty purpose, a noble daring, and displaying a consecration of life and every power to the work they had in hand worthy of all praise. But, as Francis Parkman tells, the successors of these men were not so much priests as "political agents," and the work they did was to make of their converts among the savages unrelenting, pitiless, blindly devoted foes of the English people and the English faith.\* It was indeed a holy war our sires engaged in all along the ever-widening frontier, as they ventured life and freely expended treasure to preserve this North-

\* See Appendix III.

ern continent from the Latin peoples, French or Spanish, and the imperfect Christianity of Rome.

Momentous and eventful are the chapters of these colonial wars. The border settler took his life in his hand. The first English priest who entered Illinois on his Master's work fell a martyr to his faith, slain with family and companions by the savage allies of the Latin peoples—all members of the Church of Rome. Other priests of our true Catholicity were silenced in Alabama, in Mississippi, in Louisiana, and elsewhere in the Spanish possessions. The effort, we are told, was made to establish the Inquisition in this very spot—where Dubuque now stands—during the Spanish domination, and, certainly, freedom of belief, of thought, of conscience, of speech, were unknown both here and wherever the Latin peoples held sway and the Roman obedience obtained.

And still all this was done in a territory given by royal grant to Virginia by the English crown, which by virtue of priority of discovery and formal occupation had acquired its undoubted right of possession to every foot of the territory of the United States. What is now Iowa was part of Virginia by royal patent confirmed again and again and including all portions of North American mainland between the thirty-first and forty-sixth degrees of north latitude westward from the Atlantic

to the Pacific and a hundred miles into the Pacific ocean.† The English crown regarded the founders and settlers of New Amsterdam as interlopers on English soil and a court of our own day and generation has pronounced invalid decisions and grants of this period of Manhattan's life. A parity of reasoning makes it clear that even without the Louisiana purchase the original right to the soil of Iowa as well as of

† In the Letters Patent of King James I., "for two several colonies and plantations to be made in Virginia and other Parts and Territories of America, dated Ap. 10, 1606," license was given for colonizing "that part of America, commonly called Virginia, and other Parts and Territories in America, either appertaining unto us or which are not now actually possessed by any *Christian* Princes or People, situate, lying, and being all along the Sea Coasts, between four and thirty Degrees of *Northerly* Latitude from the Equinoctial Line, and five and forty degrees of the same Latitude, AND IN THE MAIN LAND BETWEEN THE SAME FOUR AND THIRTY AND FIVE AND FORTY DEGREES, and the Islands thereunto adjacent, or within one hundred Miles of the Coasts thereof."

*Vide*, "An Appendix to the First Part of the History of Virginia: containing a Collection of such Ancient Charters or Letters Patent, as relate to that Period of Time, and are still extant in our publick Office at the *Capital*, or in the Authentic Papers and Records." Williamsburg, Va., 1747, p. 1. Reprinted, New York, 1865, as the appendix to *The History of the First Discovery and Settlement of Virginia*. By William Stith, A.M.

In King James' Second Charter, dated May 23, 1609, enlarging the powers of the "First Colony in Virginia," and defining its bounds and metes 200 miles from Point Comfort northward along the Sea Coast, and 200 miles from the same Point Comfort southward, "and all that Space and Circuit of Land, lying from the Sea Coast of the Precinct, aforesaid, UP INTO THE LAND THROUGHOUT FROM SEA TO SEA,

the Western territories, even to the Pacific coast, vested by royal patent in the first Virginia colony, and that England never parted with this territory till the United States secured by its independence, recognized in 1783, the recognition of these inhering rights to the continent possessed by the motherland.

In securing at the beginning of this century the Louisiana purchase our fathers

*West and Northwest.* And also all the Islands lying within one hundred Miles, along the Coast of both Seas of the Precinct, aforesaid," etc. In the third Charter of Virginia, granted by King James I. March 12, 1611-12, the same provision is found "up and into the Land, throughout from Sea to Sea, West and North-west," etc.

In the Charter of 1609 appears the provision securing to intending settlers and their offspring of the inalienable rights of free-born Englishmen. To this chartered right our fathers, at the opening of the war for independence, appealed in defence of their resistance to British tyranny. The clause is as follows:

"Also, we do for Us, our Heirs, and Successors, DECLARE, by these Presents, that all and every the Persons, being our Subjects, which shall go and inhabit within the said Colony and Plantation, and every of their Children and Posterity, which shall happen to be born within any the Limits thereof, shall HAVE AND ENJOY all Liberties, Franchises, and Immunities of free Denizens and natural Subjects, within any of our other Dominions, to all Intents and Purposes, as if they had been abiding and born, within this our Realm of *England*, or in any other of our Dominions." Stith (Reprint) Appendix, p. 20.

Here is the original charter of Iowa liberties which the war for independence confirmed and made national. For this, and the common law as well as for the English Bible, the English Christianity, and the English tongue, we may thank our old-time connection with Virginia, the mother of States as well as Presidents.

showed their conviction that the rival races and the rival faiths could not exist together on soil claimed for the English speaking people and the English Christianity save under circumstances which permitted the truer civilization, the true Catholicity, the true recognition of freedom of thought, of faith, of speech, and of conscience, to dominate the land. It is not to the Latin peoples, whether French or Spanish, who have in turn temporarily claimed to rule this Middle West: \* it is not

\* A recent and most able philosophical historical writer, Professor John Fiske, in one of his recent works, "The Beginnings of New England; or The Puritan Theocracy in its Relations to Civil and Religious Liberty," draws attention to the contrast between what he styles "The Roman Idea and the English Idea" of nation-making. The Roman method was that of conquest with incorporation, but without representation. This was an advance, indeed, on the Oriental method, which was simply conquest without incorporation; but even the Roman method was not equal to the English idea, which was incorporation with representation. In common with most students of American history, Mr. Fiske, while recognizing the religious element in the "making" of the American republic, and paying a fitting tribute to the Church of England in this connection, ascribes too important a part in the development of the nation to the Puritans, who, as he elsewhere concedes, established a theocracy and not a representative government. The idea and the realization of a representative government in the New World are first found in the Virginia House of Burgesses, elected by the people in accordance with the charter given them by the Virginia Company of London, and assembled in the Church at Jamestown in 1619. Here, before the coming of the Plymouth settlers, was laid, with the accompaniment of the Church's prayers and the blessing of the Church's priest, the foundation-stone of American freedom.

to the Roman faith, of which we are assured that the blood of its martyrs and explorers has moistened the very soil of all this reach of territory: it is only to our British sires that we owe today the inestimable privileges of the free church in the free state, that the inquisition has not lingered here, claiming its victims as it has done in the Spanish-American countries of America, and in Spain itself, till a few years ago. The history of the world gives no instance of the Roman Church ever giving to a people religious liberty or freedom of speech, thought, or belief. I am not unmindful of the vaunted claim of the Baltimore family of establishing religious freedom in Maryland during the temporary connection of this family with the Roman Church. But the Maryland charter of toleration was the gift of an English monarch, the nominal head of the Church of England, and the credit of any merit in this donative is due to the giver and not to the recipient of the kingly grant. Again do I repeat that we, the people of the United States, owe neither our origin or development, our growth, our glory, our language, our natural peculiarities, our ideas of life, liberty, ~~and law~~, our freedom of speech, of thought, of conscience to the Latin peoples or to the Church of Rome.

With this history, with these antecedents, with the remembrance of the fact that this great commonwealth of Iowa

formed part of royal grants made to Virginia in 1606-1607, and was recognized as such in its great charter, it is plain that our Genesis is English, British, Anglo-Saxon, that our historic faith is that of the English Christianity and Church, the Church of Magna Carta, with its rights and liberties free and inalienable, and differentiated in the very text of Magna Carta itself from the Holy Roman Church. Our celebration to-day of the fiftieth year of Parish life in connection with this historic American Church, which, from its close connection with our American history and its participation from the very first in our nation-making, may well be regarded as the Church of the Nation, the American Church, or, to take the title emphasized by our late General Convention, as "that portion of the Catholic Church known in law as the Protestant Church of the United States of America," is a noteworthy event, one fitting for commemoration. All honor to those true-hearted men, who, in a new and not over-righteous community, remembered the Church of their early days, and who sought to build for themselves and for their descendants the Church of St. John as an integral part, from its start, in the great American Church. All honor be to those who gave of their scanty means for the building of the first sanctuary of the most High God, erected for the use of themselves and their families, their friends and fellow cit-



izens in their worship of God in the beauty of holiness. All praise to those who have from time to time given, as God has prospered them, of their estates for the continuance of those services and for priestly support. All honor to those who, in their faith and by their self-denial, substituted for the humble Church of brick, which the apostolic Kemper consecrated and which I recall a score of years ago. All praise to the living, all honor to the dead, who, with zeal and in faith, built this glorious shrine, which it was my privilege, after years of continued effort to free it from lien or encumbrance, to consecrate to the worship and glory of Almighty God. Ah, beloved, these stones are for a memorial, and the names of the good and true men and women who made it possible to build this splendid sanctuary and to give it a free-will offering to God, may well be held in lasting remembrance.

There have been faithful and devoted priests of God who have labored here in the days of small things and have prepared, and are still preparing the way, for the coming change of this noble Parish church to a fitting Cathedral and the naming of Dubuque as a see city of the true Catholic Church of these United States. Men — laymen of singular devotion, some of them of national fame, have labored and worshipped here, and their works follow them. Faithful women not a few, are here to be remembered, and revered for all time

to come, for loving labors, untiring pains. Even children have their remembrance on a day like this for the massive columns which bear up the firm fabric of this stately structure were the children's gifts, and should bear for all time to come the lasting memorial of their gracious interest and self-denying efforts. We bless God for the good examples of His servants who have here built this noble Church. Whether they are here with us, whether they have gone to other homes and other fields of labor, whether they are at rest in Paradise, their names are held in grateful memory, their works and labors of love are for eternal remembrance.

Beloved, as God has been with our fathers in the past—as He is with us in His House to-day, so may He be with us in the days to come and till the hastening end of earth and time. Here, beloved, is your spiritual home. Use its blessed privileges aright. Be loyal to your priest, your Parish, your diocese, your Church. Live as God would have you live, finding in God's Home the source and spring of the Christian life. Give of your time, your personal efforts, your sympathy, your means, your prayers, your loving devotion to the shrine of the Most High God, and God shall own and bless your labor of love. Yours shall be the blessing of our Heavenly Father here. Yours shall be the abundant entrance into God's everlasting kingdom hereafter.

# APPENDIX I.

## THE DISCOVERER OF NORTH AMERICA.

Even the most unhistorical investigator of the claims of Columbus to the discovery of the new world admits that Cabot did, and Columbus did not, first discover "the American continent." If by the word "discover" the inquirer means, as the dictionaries explain it, to sight, to see for the first time, reveal, land upon, take possession of, or occupy first or before others, Columbus did not "discover" the "American continent." George Bancroft—to cite but one of the almost countless authorities—in his *History of the United States from the Discovery of the American Continent* (nineteenth ed., Boston, 1862, vol. i, pp. 10, 11), after quoting King Henry VII.'s commission empowering the Cabots "to sail into the eastern, western, or northern sea \* \* in search of islands, provinces, or regions hitherto unseen by Christian people, to affix the banners of England on city, island or continent, and as vassals of the English crown to possess and occupy the territories that might be found," proceeds: "Under this patent \* \* John Cabot, taking with him his son, Sebastian, embarked." "After sailing prosperously, as he thought, for 700 leagues, on the 24th of June, 1497, early in the morning, almost fourteen months before Columbus, on his third voyage, came in sight of the main, and more than two years before Amerigo Vespucci sailed west of the Canaries, he discovered the western continent, probably in the latitude of about 56 degrees, among the dismal cliffs of Labrador. He ran along the coast for many leagues, it is said even for 300, and landed. \* \* He planted on the land a large cross, with the flag of England," etc.

It is hardly necessary to add to testimony so conclusive as this; and yet, to make assurance doubly sure, we will cite a single sentence from Winsor's *Narrative and Critical History of America* (vol. iii, p. 32), where the assertion is plainly stated: "We now know \* \* that John Cabot was the discoverer of America." All authorities admit that, so far as the North American continent is concerned, Columbus never saw it, and never trod upon its soil. The South American continent Columbus did discover, but not till long after John Cabot had discovered,

sighted, lauded upon, and taken possession of, for England, the North American continent—the "American continent"—then, and by this discovery of the Cabots, for the first time revealed to the people of that day and generation. That Columbus discovered San Salvador we have never denied; but this insignificant and at present unknown island was not the "American continent." In the language of Prof. John Fiske, in his recent *Discovery of America* (I, p. 390), "Columbus never professed to have discovered America; he died in the belief that what he had done was to reach the eastern shores of Asia by a shorter route than the Portuguese."

*"The Discovery of North America: A Critical, Documentary, and Historic Investigation."*

By Henry Harrisse (Paris, 1892, quarto, pp. xii, 810), the most learned, exhaustive, and, we might also say, costly work on *"The Discovery of North America,"* gives the honor of the discovery of the continent to John Cabot. The latest work by the same learned author, published in London this very year (1896) in its very title, "John Cabot, the Discoverer of North America," asserts the same fact as unquestioned.

We had supposed that the relative claims of Cabot or Columbus to be regarded as the discoverer of the North American continent had been settled long ago by common consent. We now cite as one of the latest and most concise statements of the case, an extract from the Introduction to the Roman Catholic Tarducci's *"Life of the Cabots,"* written by the distinguished Roman Catholic scholar and writer, Henry A. Bronson, son of the celebrated convert from Unitarianism to the Roman faith, Orestes A. Bronson, LL.D., of Vermont. These statements have already been cited in a Roman Catholic Journal at the East as fully confirming the statements made by the writer as to Columbus and Cabot, and North America's debt to the Latin race. Mr. Bronson's words are these:

"Next in time, as in importance, to the discovery of the Bahamas and West Indies by Columbus, was the discovery of the northern part of America by the Cabots.\* I may be pardoned for adding that the latter discovery must be regarded by the historian as

\* John and Sebastian Cabot. Biographical Notice, with Documents; by Francesco Tarducci. Translated from the Italian, by Henry A. Bronson. Detroit: 1893. 8vo, pp. viii, ii, 409.

infinitely more beneficial to mankind than the former." P. iii.

Our (Roman Catholic) authority proceeds:

"The importance of the discovery of John Cabot, and its continuation by his son, Sebastian, can hardly be overestimated. It is nothing derogatory to the glory of Christopher Columbus, who must ever be honored as the greatest of discoverers, to say that John Cabot preceded him in the attempt at trans-Atlantic discovery, and although San Salvador was discovered nearly two years before the English possessions were, Cabot would have succeeded had Columbus never lived."

"Nor does it amount to anything to say that the discovery to the north would have been the inevitable result of European acquaintance with the West Indies; for it is equally true that the discovery of these and all south would have followed the discovery of 'Newfoundland.' Cabot had been for years looking for land to the West, led by a course of reasoning similar to that which influenced Columbus, and had Columbus never lived would have been Columbus."

This, it will be remembered, is the language of a Roman Catholic authority.

"Columbus and Cabot looked for a land of gold and spices. Columbus found the lands rich in precious metals, and the result there has been four centuries of cruelty, slavery, and oppression, of despotism and anarchy. Cabot found a land whose only wealth was in the codfish that swarmed on its coasts; but that land became the cradle of liberty and justice, of resistance to tyranny and oppression, the refuge of the enslaved and down-trodden of every clime. The world, humanity, is better, nobler, happier, for the discovery made by Cabot; but has any benefit to mankind resulted from the lands south of us?" P. iv.

"It is further claimed for Sebastian Cabot that to him is due the commercial greatness of England, and if so, of course, also that of the United States." Pp. v, vi.

"It was under the impulse of these examples† and appeals that in 1480 the citizens of Bristol [England]

†The Norsemen.

launched a small ship, and giving the command to the ablest seaman they had, sent it west of Iceland in search of the island of Brazil."

"The expedition lasted two months, from July 15 to September 18, and returned without any result. The failure of this expedition seems to have destroyed all their courage for a new attempt; for the Spanish ambassador, writing to his king of the discovery of Cabot, and mentioning the other attempts made some years before by the men of Bristol, beginning in 1491, gives all the merit of them, or rather throws all the blame of them according to his view, on John Cabot." Pp. 36, 37.

"The Spanish Ambassador, Ayala, wrote to his government in July, 1498: 'For seven years past the people of Bristol, incited by the fancies of this Genoese [John Cabot], have furnished two, three, or four caravels each year to go in search of the islands of Brazil and the Seven Cities.'" P. 39.

"We have seen that the person indicated by Ayala under the name of this Genoese was John Cabot." P. 39.

"The islands of Brazil and of the Seven Cities" were "supposed to be situated in the middle of the Atlantic Ocean," (p. 40) and consequently had "not the slightest connection with the eastern coast of Asia."

This supports the claim raised in Winsor's "*Narrative and Critical History of America*," that Cabot realized the discovery he had made as that of a new world, while Columbus never did. On the hemisphere made by Sebastian Cabot we read, in Spanish:

"This land was discovered by John Cabot, Venetian, and Sebastian Cabot, his son, the year of the birth of our Saviour Jesus Christ 1494, on the 24th of June, in the morning, to which they gave the name *First Land Seen*; and to a great island which is opposite the said land they gave the name *St. John*, because it was discovered that day."

Such is the testimony borne by Roman Catholic authorities to the statements we have made with reference to the comparative claims of Columbus or Cabot to have been the discoverer of the North American continent, and with reference to the comparative results to mankind of the two discoveries. Need more be said?

## APPENDIX II.

### CABOT NOT A ROMAN BUT AN ANGLICAN CATHOLIC.

"But Cabot, as well as Columbus, was a Roman Catholic"—such is the argument of last resort in this controversy, if such it can any longer be called, respecting the true discoverer of America at the close of the 15th Century. I have asked in print again and again, and for years, without any satisfactory answer, if it is compatible with communion of the "Holy Roman Church" to repeatedly set at defiance a papal Bull or Bulls? For this is just what John Cabot did, and the most bitter "Protestant" could not "protest" against the authority and arrogant assumptions of Rome in a more determined and defiant manner. But this is not all. In the 15th Century Rome still recognized the existence and independence of the national Churches, as of Spain, France, England, Germany, and others, which had not then been merged into a single organization with a new creed, and a single form of worship, and a hierarchy wholly subservient to "Our Lord the Pope." The Church of England, *ECCLESIA ANGLICANA*, had, when Cabot sailed westward in 1497, its rights and privileges, secured by Magna Carta and recognized in that instrument by English Archbishops and Bishops, by the clergy, the court, the people, despite the bull of Pope Innocent II, who excommunicated in vain all who accepted this great charter of English freedom. This independence of the papal prerogative and the behests of Rome England stoutly maintained, and still maintains, and it is so that the "Holy Roman Church" in England to-day is not the independent Church of England, of Magna Carta, with the Archbishops and Bishops occupying in unbroken succession from the Catholic Bishops of old its sees, its sanctuaries, its revenues and its domains, but is an "Italian Mission" intrusive, alien, out of touch with the people, the institutions, the laws and liberties of the land, where it is and where it must ever be a dwarfed and feeble exotic. It is the same with us. The Holy Roman Church, for such is its name as found in the Creed of Pope Pius IV.,—an un-

authorized and modern addition to the Creeds of Christendom,-- can never be a national, an *American*, Catholic Church in this land of ours. Its hierarchy, however they may assume the old time titles or the historic vestments or the nomenclature of a primitive, apostolic Catholicity, is not American. Its allegiance is given by formal oath to an alien potentate. Its officials, whether Archbishops, Bishops, Cardinals, practically renounce their allegiance to the government of the United States at their consecration. If they, alone of Roman Bishops or Archbishops, are freed from the vow required of every Roman Bishop at consecration to persecute heretics, *i.e.*, the citizens of the United States who refuse to accept their religious belief and conform to their opinions, it is still true that the un-American teachings of the Syllabus, the dogmas of the Vatican, and the infallible utterances of a faith, which they must accept unquestioned, show that they are servants of an Italian ecclesiastic who, if he sits in St. Peter's seat, has had between himself and the Apostle, as occupants of the patriarchal chair, men--popes of Rome--of whom impartial, Roman Catholic history tells us that they were in their lives a disgrace to humanity, much more to Christianity itself. The hierarchy of the Roman Communion in the United States, despite its assumptions and boasts, does not possess the privilege of "*home rule*." It must bend the knee and take the decisions not alone of the pope, but of the papal ablegate, ignorant of our language, our institutions, and of the temper of the people to whom he comes to repeat his master's bidding. Nor is this all the depth of humiliation to which this great communion is exposed. It is denied direct access to the Holy Father. It must approach him whom it recognizes as the Vicar of Christ through the Propaganda, just as if in our slavish dependence on some great missionary organization, we could not approach our Bishops, save through the mediation of the Boards of Diocesan or Domestic and Foreign Missions. His Holiness in winning words has called upon us to enter the Roman fold. As spiritual freemen in Christ, Catholic in all that is primitive, apostolic, true and Protestant against all that is false in religion and untrue in morals and life, we will not assume the yoke of bondage. Ours shall be "the free Church in the free State."



### APPENDIX III

#### THE INDIAN MISSIONS OF THE LATIN PEOPLES AND THOSE OF THE ENGLISH CHRISTIANITY.

It is an illustration of what Parkman styles "the singularly contrasted characters and methods of the rival claimants to North America during this struggle for supremacy" to note their respective modes of treatment of the aborigines. Of the atrocity of the Spanish measures for Christianizing the natives of America we need only inquire of Spanish authorities. It was the baptism of blood that was forced upon these simple, guileless Indians whom Columbus himself enslaved and slaughtered till, even in his lifetime, and through his pitiless greed, the native peoples within his reach were practically exterminated.

Of the much vaunted missions of the French the impartial Parkman writes, in his latest volumes: "It was the reproach of the Jesuit missions that they left the savage a savage still, and asked little of him but the practice of certain rites, and the passive acceptance of dogmas to him incomprehensible."\* "The results of the Jesuit missions in the West had been meagre and transient to a surprising degree,"† says the same acknowledged authority. It was the confession of a royal governor of New France in 1699 that "thus far all fruits of the missions consist in the baptism of infants who die before reaching the age of reason."‡ It may be true that the Jesuit Fathers of New France, such as Jogues, Brebeuf, Lallemand and Charles Garnier, were both apostles as well as martyrs; but their successors were, as Parkman proves, political agents rather than Christian priests in this race and faith struggle for supremacy. "I am well pleased," wrote the Governor Vandreuil in 1721 to Father Sebastian Rale, "that you and Pere de la Chasse have prompted the Indians to treat the English as they have done. My orders are to let them (the savages) want for nothing, and I send them plenty of ammunition."§ So far from exhibiting "the peaceable fruits of righteous-

\* Parkman's "A Half Century of Conflict," i, 22.

† Ibid., i, 23.

‡ Ibid., i, 23.

§ Ibid., i, 184.

§ Ibid., i, 227.

nese" the historian, in describing the period characterized by Cotton Mather as "the woful decade" — *decennium lachrymosum* — asserts that "the instruments of this ignoble warfare and the revolting atrocities that accompanied it were all, or nearly all, converted Indians of the Jesuit mission." \* Is it a wonder that Parkman should characterize this so-called "conversion" to a Christianity "thus divorced from civilization and showing nothing of the teachings of Christ," as "a failure and a fraud?" \*\* Contrast the results of these missionary labors of the Latin Church with those of the Church of England at the South and North, and those of the Apostle Eliot in New England. A Christian people to-day attest the methods of the English missionaries among the Mohawks of New York. The Prayer Book translated, in part, early in the eighteenth century, and completed a hundred years and more ago, with the Gospel of St. John, is used to-day both in Canada and in the United States. Eliot gave to the Indians of his time the Bible complete in their own tongue; but no one can read to-day his painstaking work, and all traces of his labors have long since disappeared. But the Indian names on the catalogues of "Harvard" and "William and Mary" and the sweet memories of Manteo, Pocahontas, and scores and hundreds of our aborigines whose lives have been answerable to their Christian profession, stand out in strong and telling contrast with the savagery of the Jesuit mission converts, whose priests alone gave absolution to the Indians "on condition of always being enemies of the English." \*\*†

It was then as it is to-day. There was no improvement of the Indian's condition, no uplifting of his spiritual or intellectual nature, no development of a higher life, contemplated or secured by the Jesuit missionaries of New France in their abundant labors. Consequently, in all that vast and undefined reach of territory which La Salle had called Louisiana, stretching from the Great Lakes to the mouth of the Mississippi, no trace exists to-day of all these efforts. The imperfect Latin Christianity, if Christianity it can be called — "the religion of hatred and cruelty, of rapine and blood," faded out

\* Parkman's "A Half Century of Conflict," I, 45.

\*\* Ibid., I, 21.

\*\*† Ibid., I, 195.

of sight before the advance of the English Christianity, the English Civilization, the English ideas of liberty and law. It is futile for the Church of Rome to lay claim to the possession of the territory of the United States on the ground that much of our soil "has been fertilized by the sweat and blood of (Roman) Catholic explorers, founders of colonies, and missionaries." The work of the Latin peoples and the Church of Rome in the development of our nationality was swept away before the incoming of a purer faith and a nobler race. Again we assert — and history bears out and verifies the claim we make — that we, the people of the United States, own nothing, so far as the development of our nationality, the growth of our Christianity are concerned, to Spain, nothing to France, nothing to Rome.\*\*

#### APPENDIX IV.

##### THE PURITAN ELEMENT IN OUR NATION-MAKING.

In some of the critiques on the inaccurate and distorted Associated Press reports of this discourse, I have been charged with ignoring the alleged contribution to our nation-making of the Puritans, who sought, not to establish either freedom, civic or religious, or free institutions, but a theocracy and the theocratic ideas and principles of Judaism. The doughty burghers of New Amsterdam, whose business in the new world was commercial, rather than political or institutional; the patient and industrious Swedes on the Delaware, who came from their homes in Northern Europe to have in new lands the opportunities for prosperity and development denied them in their native Sweden, gave little, if anything, to the shaping of our institutions. I am reminded of the Scotch-Irish, of Western Pennsylvania, and the Highlanders, of North Carolina; of the "Pilgrims of Maryland," the Pennsylvania Dutch in the middle states, and the Swiss and Salzburger in South Carolina and Georgia, but I am speaking, in treating of the Genesis of our institutions and the founding of the nation, of a period earlier than that of the coming of any one of these immigrations. It is an historic fact, unpopular though it may be regarded in some quarters, that the founding of our

\*\* "Four Centuries of Conflict." Perry (pp. 27-29).

free institutions, the recognition of civil and religious liberty, the beginning of our representative government, the introduction of the English Church and Christianity, the settlement of the underlying principles on which the appeal to arms of our fathers was made at the revolution, the introduction of the common law, the recognition of personal liberty protected by law, the amenability of the government to the governed, the provision for popular education,

all these institutional ideas, all these fundamental principles of our government, were made part and parcel of our colonial, our American life—in fact, all these principles were determined, established, set forth in the charters, in the assemblies, and in the practice of Virginia experience, long before the landing of the Pilgrim fathers at Plymouth Rock in 1620. Consequently in studying the Genesis of our country, our liberty, civil and religious, our constitution, our personal rights, and chartered privileges, we must turn to the story of the early Virginia settlements and find there the source and spring of our being. The point I have made in this address—our Iowa connection with Virginia during the very decade of 1606-1616, of our nation making, though overlooked before, is a matter for state pride. Our genesis is that of the first discovery of the continent—of the first explorations, of the first colonization, of the first eventful attempts at nation-making. Since this decade of formal and successful founding there may have been many a contribution from many peoples, and from many lands, but here was the starting point of our present greatness, and that starting point, as well as years of subsequent care and helpful training, we owe to the mother land. Blood is thicker than water. The race peculiarities and affinities "will not out," and in the time to come the race of which we are worthy representatives shall rule the world:—America, the Western hemisphere, England, with America, the Eastern hemisphere. If this is unpatriotic it is historic truth, and it is the patriotism of our fathers, who, for more than three centuries maintained, at the cost of blood and treasure, the rights of the English speaking race to the mainland of the northern continent, to the territory now possessed and occupied by the United States, against the claims of the Latin peoples, French, and Spanish, and the faith of the Church of Rome, which

was, in the old world and the new alike, opposed to freedom of thought, belief and speech, that lineage, as our heritage, which, if worthy of our sires, we shall stoutly maintain. This heritage is civil and religious liberties for us and for all who seek our shores and are ready to accept and respect our American ideas of liberty, life and law.

#### APPENDIX V.

##### THE CONTROVERSY WITH ROME.

Our Romanist critiques are disposed to play fast and loose with those who venture to discuss their history, their practices, their belief. This very discourse, the statements of which we are prepared to defend by the testimony of historians of acknowledged impartiality and world-wide repute, has been assailed and misrepresented in the interest of Roman claims and Romish perversions of history, throughout the Middle West. It is now published as it was originally delivered, and the original MS. is open to the inspection of any reputable investigator. We have added notes in support of the statements in the text, and the verification of these notes can be assured in any public library in any of our cities or larger towns. As an American of the Americans by descent, by investigation, by full conviction; as an American Churchman, whose primitive apostolic Catholicity it is a duty and a privilege, as well as an unquestioned right to defend and maintain against the assumptions of an alien communion, which receives its Bishops, Archbishops and Cardinals, not from the American people, but from a foreign potentate, and accept its very dogmas and beliefs, not from primitive apostolic Catholic teaching or tradition, but from an infallible Italian pontiff, in whose choice Italians have the majority of voices and whose very election is a menace to Italian liberties, as it is to our own -- we claim the right to discuss these arrogant assumptions of Rome, and to hold up before Americans, the American idea of the Free Church in the Free State. The American Church, of which I was by the choice of American clergy and laity, a Bishop-elect, and by virtue of consecration through the laying on of hands of American Bishops in direct unbroken succession

from the apostles and through them to our first Great Shepherd and Bishop of Souls, I am a Bishop of the Church of God, become autonomous, independent, national, in the very first throes of the Republic. It has been the Church of our history through colonial days, and connected with each epoch of our nation-making. It is the Church of our statesmen, our publicists, our educated and thinking men today. It is indeed the American Church—true to American principles and ideas, patriotic in its prayers for the authorities of our independent United States from the very day when the Declaration of Independence was signed—patriotic throughout our history, patriotic in the civil war, as refusing to recognize the dismemberment of the Church or the Union, patriotic today in standing firm in its advocacy of American principles, and in the maintenance of the twin ideas of Church and country, God and native land.

Can it be forgotten that two thirds of the signers of the Declaration of Independence were Churchmen, while but 12 were Congregationalists, 7 Presbyterians, 1 Baptist, 3 Quakers, 1 Roman Catholic? Charles Carroll, of Carroll, a pew-warmer and attendant at our Church at Annapolis, signed that great charter of American freedom.

#### APPENDIX VI.

##### THE RIVAL CLAIMANTS FOR THE NORTH AMERICAN CONTINENT.

The French in the time of Francis I., and later, claimed the new continent by reason of Verrazzano's voyage along its Atlantic Coast. The claim, however, was not made good—by permanent occupation anywhere along the seaboard of the present United States.

Moreover, the English, under the Cabots, had sailed along this coast earlier. Still it was not till nearly a century had passed that the English government, urged by the spirit which Hakluyt and Dr. Dee were fostering, awoke to the opportunity and began seriously to base rights upon the Cabot voyages. The French at a later day sought to discredit this English claim, on the ground that the Cabots were private adventurers and could establish no national pretensions. The English pointedly replied

that their Henry VII. had given them patents which reserved to the Crown dominion over any lands which were discovered. This reply was triumphant so far as it went, but it still left the question aside whether coast discovery carried rights to the interior, particularly of such inland regions drained to another sea. The English attempts in the latter part of the sixteenth century, under Raleigh's influence, to occupy Roanoke Island and adjacent regions, but without definite extension westward, was in due time followed by successive royal patents and charters, beginning in 1606 and ending in 1665, which appropriated the habitable parts of the continent stretching from the Atlantic to the Pacific. For a north and south extension these grants almost exactly covered the whole length of the Mississippi, since the parallel of 48° which formed the northern limit, and that of 29°, which made the southern, were respectively a little north of the source of the great river and just seaward of its deltas."—Justin Winsor's *The Rival Claimants for North America, 1497-1755*, Worcester, Mass., 1895, Svo, pp. 21.

Justin Winsor in *The Rival Claimants* (p. 7) assures us that "when the main grants to the Plymouth and London companies were superseded by less extensive allotments, this same sea-to-sea extension was constantly reinforced as far as iteration could do it. The provincial charter of Massachusetts, for instance, in confirming the earlier bounds, carried her limits west toward the South Sea. That of Virginia did the same, but with so clumsy a definition that the claims of Massachusetts and Virginia collided in the Ohio Valley and beyond.

"The Congress of Albany, in 1754, reaffirmed this westward extension, but allowed that it had been modified north of the St. Lawrence only by concession to Canada under the treaty of Utrecht in 1713. A similar ground was assumed by Shirley at Paris in 1753, when he met the French Commissioners in an endeavor to reconcile their respective claims."

The English not long before the Revolution conceded the territory west of the Mississippi to the French; but this error of judgment and surrender of rights maintained for nearly three centuries was righted by the Louisiana purchase of the United States.

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